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RAMA-TARANG

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Issue 4

"RAMA TARANG"

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Editorial

Independence and after.

Nearly a decade has passed since we got Independence. Since 1947 we are celebrating 15th August, every year, as the Independence Day. It is fast approaching and hence we should try to take stock of it and let us see where we are.

The position, Our Bharat holds, today can be considered in two different aspects. One is the position in sphere of International relations and the other is the internal present day position. Both these will have to be scanned for arriving at a definite conclusion.

To be free, to become free and to attain freedom are three quite distinct conditions. The second world war has been instrumental in depriving freedom of many nations such as Germany, Austria etc. It has also bestowed freedom on many other nations, such as Bharat, Pakistan, Poland etc. Nations like England, America, Russia who were free, have also changed in their prewar positions. The Queen of seas is now reduced to a third rate nation and France has become a puppet in the hands of America and lastly Russia has propped up into a rival world power to vice with Imperialistic nations. These have now fully attained the normal position they had before war. Even in Germany we see much loss made good ; and what do we see in Bharat? Some controls have been reduced or nullified, but the lot of a common man is no way better, nay it is even worst than what it was before. Independence; and hence his heartful feeling is that Independence is costing him too much.

Even though this is a case at home, in the International field Bharat is held in very great esteem, particularly due to the

personality and prestige of our Prime Minister Mr. Pandit Jawaharlal. In almost every important international dispute he has been asked either to play a role of a mediator or to give his own opinion and guidance. This is a very great achievement that we have got. All the Big Powers in the world and particularly the Powers in West think that in the East there is at least one nation and its Primer who must be recognised or consulted before any decision is arrived at pertaining to, either Eastern or Mid Eastern nations or in an International dispute.

In international matters, we think, the cause of our misery lies in not cultivating the proper virtues, which are necessary for a citizen of a free nation. Only a spirit of sacrifice does not help. The consciousness of common man must be brought on a lime quite different from what it is, which means that an advent of truth consciousness must be embibed in every man. For this purpose the common man must be made known, he teachings of Shri Aurobindo, which are given in a short life sketch which is published elsewhere in this issue.

Bharat is a land of spiritual philosophy. Its natural bent i.e. स्वभाव is spiritual and hence we are more or less not very particular about material prospects. The general tendency of us is to rely for every thing on the Government thinking that our duty ends with it. The true spirit of a democratic Government is the Government by the people, of the people and for the people.

To be a Government for the people, the people must be made truly conscious that it is they who are alternately resuming the Government and hence they should never think of their interest or self as superior to that of national. Our whole consciousness must become truly National and National only; Every citizen must be prepared to think every thing–wreath, etc. belongs first to his nation, for His nation is his Idol. राष्ट्रदेवो भव, राष्ट्राय इदं न मम. It is then that our celebrations for Independence day would be done in Right spirit.

Arjuna Vishad Yoga

By
SHRI SWAMI RAMA

As a chapter of the Mahabharata, Shri Mad Bhagvadgita opens with a dialogue between Dhrtarastra, the congenitally blind father of Duryodhan and other Kauravas, and his trustworthy charioteer Sanjaya, on whom Saint Vyas conferred, with the help of his Yogic powers, the ability to see clearly the entire commerce of the world, and particularly that part of it in which he was most interested. Over-whelmed with the infatuation for his sons, Dhrtarastra asks Sanjaya what did the Pandavas and the Kauravas do, who eager for battle, had gathered with all their might and followers, on the field of Kuru, the same which once was the holy plain (धर्म क्षेत्र).

The Gita within the Mahabharata is an invaluable teaching of Lord Krishna to Arjuna, for infusing in the latter a desire to fight, during a historic battle, when he (Arjuna), over borne with grief at the thought of killing his own kinsmen, felt anguished, dejected and disinclined towards war. This at least seems to be the popular belief—and in a way it is true also. But this interpretation of the Gita is not adequate. If the Gita were a mere chronicle of historical events, people would have gone through it once or twice and then shelved it. But it is observed that a study through years or even a life long reading of the Gita does not tire or diminish the interest of its readers, even as people never get tired of living. Like life unfolding something new every moment, the Gita also reveals new treasures at each successive reading. It is for this reason that being so intimately related to life, it ceases to be mere history and becomes what may well be called the most precious jewel in the diadem of the spiritual world. While on the one hand its argument throws light on the physical reality based on historical truth, on the other, it creates a fundamental and

universal vexus with the world of spiritual and literary experience, without in any way diminishing the importance of the material events. When properly grasped this spiritual relationship enables one to get rid of dejection, and freed from the fatal suave of fear, sorrow and anxiety, to attain the universal bliss.

There is only one basic of the diversity of the world and on the basis of that one element exists this huge microcosm whose microcosm is the human organism. A proper classification of this organism fully reveals that its outer body is related to the inner spirit (सूक्ष्म शरीर) and the latter with its life-force the Prakriti and in its turn this imperceptible Prakriti is related to or derived from the non-manifest, eternal, universal self. The only object (aim) of Adhyatma Shastra or Brahm Vidya or under it of Yoga Shastra is not to make life inactive, but to impart the knowledge of this primordial substance (the eternal, universal self), which, though unseen and invisible to the human eye, is none-the-less basic substratum of all physical matter, and through the consciousness of this knowledge to enable men to lead a blissful life, free from fear, and to acquire the skill and the art of living a simple life, undisturbed and unmoved by joys and sorrows, and beyond the reach of doubts and ambiguities. Viewed thus, if attention is paid to the first sloka of the Gita

धर्मक्षेत्र कुरुक्षेत्रे समवेता युयुत्सवः।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥

it is found that this world which is the field of action (कर्मक्षेत्र) is also the field of dharma (धर्मक्षेत्र). By the latter is meant (आत्म क्षेत्र) or (प्रभु क्षेत्र) that is the field of those actions which constitute (धर्म) because they are inspired by the recollection and consciousness of those sacred sentiments which are the attributes of God, viz. सत्, चित् and आनन्द and which are the givers of fearlessness, strength and happiness. And as this world is both a कर्मक्षेत्र and a धर्मक्षेत्र, so is the human body. It is a कर्मक्षेत्र because of its multifarious worldly activities. But informed with the

awareness of the spirit within and spontaneously inspired by the divine attributes it becomes a धर्मक्षेत्र. Often this body which is at once a कर्मक्षेत्र and a धर्मक्षेत्र is activated in diverse ways by the darkness of ignorance which is the same as egotism (अहंकार). This very egotism, being in itself blind, as the main motive behind all physical activity, gives rise to sensual commerce, which far from being useful, is positively harmful. The congentally blind Dhrtarastra symbolises the same egotism and is the father of the Kauravas who stand for all the baser passions (तामसिक वृत्ति) born of egotism. On the arena of the human heart, there is a constant interplay of the nobler and the baser sentiments, which are respectively represented by the Pandavas and the Kauravas. Shri Ved Vyas impregnates into Sanjaya the omniscient metaphysical consciousness whose one purpose is self-elevation and self-emancipation. He does so with the help of his own supra-consciousness and then places Sanjaya at the disposal of his own kinsman Dhrtarastra with a view to benefitting the latter. The same Sanjaya as the embodiment of discretion and discrimination विवेकात्मक बुद्धि is present either tangibly or intangibly within every mortal afflicted with egotism. For the successful solution of every problem, Dhrtarastra (representing ordinary individuals under the clutches of egotism) seeks recourse to Sanjaya (who stands for sagacity and wisdom). That is why Dhrtarastra asks Sanjaya that what did the Kauravas and the Pandavas do each intent upon gaining ascendancy in the struggle of life.

If the Gita is studied in the light of its above-mentioned spiritual foundation, and if its various physical events are adjudged accordingly, the teachings therein of Lord Krishna are found to be useful in fields of human life and they enable a man to attain the supreme goal of life by an all round fulfilment of his personality. After grasping this spiritual background of the Gita, let us now pass on to a practical and political intepretation of the sloka quoted above. Although blind, Dhrtarastra was not ignorant of politics. He knew the strength of Pandavas and had no illusions about their invincibility, aided as they were by no less a person than the Lord

Himself. Besides, it was also not unknown to him that being on the side of justice, the sympathy of the common people was with the Pandavas. He and his wife, the chaste Gandhari had tried their utmost to the ebdurate Duryodhan see reason. Notwithstanding all these things, he had the weak heart of a father in him. Therefore, however remote and imaginary its success might be, he was trying to discover, if he could, a method of avoiding wholesale bloodshed of the entire family, and like a drowning man catching at a straw, he was fondly conjuring up before him the hopeful spectacle of this illusive and imaginary eventuality. The distant source of his hopefulness lay in the following belief :—

"Kurukshetra which is an area, extending over one hundred square miles, comprising the districts of Karnal, Panipat etc., north of Hastinapur, was so named because it was the region of Kuru, the son of Yayati, an ancestor of Dhrtarastra. Once upon a time king Kuru, coming across the skeletal remains of saints and seers sitting in a posture of Samadhi, their articles of worship and bricks and stones of their residence and ruins of old temples, thought that region to be धर्मक्षेत्र and in order to preserve it, gave up the idea of ploughing and cultivating it. Since then that place was used and treated as a holy place of Piligrimage where ordinary people used to go for gaining peace of mind and for profiting by the atmosphere created by the सात्विक, pure and peace-giving संस्कार of the sages".

"संस्कार and their atmosphere do have a perceptible or imperceptible influence on human life. A सात्विक atmosphere affects everyone to a greater or a smaller degree, but it does so more intimately, quitely and naturally to those who are themselves gifted with a सात्विक temperament". Dhrutarastra uses the word धर्मक्षेत्र in the above sloka in the aforesaid sense imagining the likely effect of this धर्मक्षेत्र (since it must needs have that effect as shown above) as the only basis of his fond hope of avoiding wholesale slaughter referred to above. Yudhistir, a pure and holy soul, called धर्मराज owing to his purity, will feel revulsed from doing such a wanderous act as fighting, being affected by the holy atmosphere of that place and

then his obedient brothers, obeying his orders, will give up the bloody battle — such at least is the thinking of Dhrutarastra, when he puts the question — "What did the Kauravas and the Pandavas eager for battle do? — Sanjaya. In his heart of hearts he fondly anticipated some such answer from Sanjaya — "O King! hostilities ceased on the orders of Yudhistar who was moved by सात्विक sentiments". It appears as if he was all ears to hear this reply.

Blessed by God, a man will realise the object of his life, if he consults, makes decisions guided by, and acts in accordance with, the decisive voice of the Sanjaya in him — his inner power of discrimination and discernments — knowing the above-mentioned spiritual background; otherwise ordinarily he desires the victory of and tries to shield, the Kauravas — the baser passions in him — from total annihilation, because he is impelled by egotism, love for wordly objects and infatuation, when the bestial instincts having made his heart the arena of their battle against the divine urges have even demeaned his actions.

दृष्टवा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ।।

On hearing the above question of Dhrutarastra, Sanjaya, who was sitting near him, but who, at the same time, was seeing everything happening in the battle-field, through the powers of Yoga, replied thus :— O king! having seen arrayed the army of the Pandavas, the Prince Duryodhan approached his teacher Dronacharya and addressing him said" :—

पश्यैतां पांण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ।।

O teacher! behold this mighty host of the sons of Pandu arranged by Dhrustdyumna, your wise disciple, the son of Drupada.

In the above two slokas, Sanjaya is shown seeing the ingenuity

and political acumen of Duryodhan, since, gifted with the power of Vyas - given Yoga, he (Sanjaya) could know the inner working of everyman's heart as well as people's outer expressions and sentiments, there being nothing which was hidden from him. With visible signs of sarcasm on his face, Duryodhan approached Dronacharya and addressed him : " O teacher ! see how big is the army of the Pandavas and that too arranged by Dhrustdyumn, the son of king Drupada". This statement of Duryodhan illustrates his diplomatic skill. In order to win over an opponent or an enemy to our side, he should be made aware of a common foe standing ready to fight before him. By so doing even our sworn enemy gets ready to fight against the common foe by entering into an alliance with us. It is the only reason why Dhrustdyumna, the son of Drupada, has been introduced in the above sloka. Man can forget everything ; but if his pride is hurt even once, he cannot forget it even in a number of births.

Likewise, poverty-stricken Dronacharya, prompted by his wife once went to the court of his child-hood friend king Drupada, with a view to getting some गौदान etc. and was insulted there. Slighted and affrounted, this Brahmin went to Hastinapur and impelled by the motive of avenging this insult, taught the Pandavas all the martial arts like archery, sword play etc., and having made the Pandavas well-versed in the strategy of war, as गुरु दक्षिणा asked them to defeat and captivate king Drupada. Bhim, Arjuna and other Pandavas accomplished this task and produced Drupada as captive before Dronacharya. Later on Drupada was released by restoring half of his kingdom and thus making him an equal of Dronacharya. Infuriated at this outrageous insult, Drupada consulted the ascetic Brahmins who fully knew the Vedic lore and rituals and as a result of deep penance and meditation, he was blessed with a son (Dhrustdyumna) who was capable of killing Dronacharya. This thing was universally known in those days. By reviving its memory in the mind of Dronacharya, Duryodhan was trying to create in him hatred, bitterness an enmity against Dhrustdyumna and other Pandavas. Moreover, he (Duryodhan) well knew that in their

heart of hearts Bhishmacharya, Dronacharya and other generals of the army of the Kauravas cherished good feelings towards the Pandavas and ill-feelings for him. At that time his main object was to wipe out those ill-feelings towards him. Further, by using the phrase महतीं चमूम् (mighty host) for the armies of the Pandavas, Duryodhan was sarcastically referring to the comparative insignificance and pettiness of the Pandavas' army against the relatively formidable numbers of the Kauravas and thus indirectly he was drawing the attention of Dronacharya to the folly of the Pandavas.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥

धृष्टकेतुश्चेकितानः काशिराश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैव्यश्च नरपुङ्गवः ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः

continuing this description, Duryodhan was recounting before Dronacharya the names of the great generals of the Pandavas army for certain political and psychological reasons, whereas also present there were many other great generals of the Kauravas army, viz. Bhishma, Karna, Dushshasan etc. That is why giving the names of the different Pandava generals, Duryodhan says that there are present among them heroes and equal-in-battle Bhima and Arjuna, mighty and skilled archers Yuyudhan, Virata, and Drupada, the valiant Dhrstaketu, Chekitana and the King of Kashi, Purojit, Kuntibhoja, and Shaibya who is like a bull among men. Yudhamanyu the strong and Uttamauja the brave, Abhimanyu and the five sons of Draupadi—all of them great heroes. Saying so, Duryodhan was observing the reaction of his statement in the faces of the chief generals of the Kauravas army who were sitting there. Marking an adverse reaction on them, in the next sloka, he tries to remove the impression from the minds of the generals of his side that he was getting scared of the might of the Pandavas' side, and accordingly he introduces the

generals of his side along with a description of their military acumen and power :—

अस्मांकं तु विशिष्टा येतान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ।।

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजय :
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैवच ।।

अन्ये च बहव! शूरा मदर्थे त्यक्तजीविता : ।
नानाशस्त्रप्रहरणा : सर्वे युद्धविशारदा : ।।

"O teacher, the best among the twice-born! for your knowledge, I place before you the names of all those who are the chiefs among and leaders of our army". Saying so, at the very outset he began with "Thou" meaning thereby Dronacharya himself. "Thou, Bhishmacharya, Karna and Kripacharya—always a victor in battle—and Ashvatthama, Vikarna and Somdatta's son (Bhurishrava) and many others, heroes all skilled warriors well-versed in the use of diverse weapons and missiles, who are all ready to lay down their lives for me". He was indulging in this entire praise of his warriors for great psychological reasons. He knew it that the Pandavas had in their army warriors who were their well-wishers, while in his army, although valiant, the warriors were never the less not his hearty supporters. That is why he even while sarcastically stating मदर्थे त्यक्तजीविता : (ready to lay down their lives for me) desired its substantiation and confirmation by those in front of him. The same idea he conveys in the next sloka in an ambiguous manner :—

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ।।

"That army of ours which is marshalled and protected by Bhishma Pitamaha is in a sense unconquerable" — and this seems correct also. If a great and recognised warrior like Bhishmacharya could really and heartily back the army of the Kauravas, that army should have been undoubtedly invincible. But Bhishma, Drona and other chief generals were only physically on the side of

Duryodhan, while their real sympathies lay with the Pandavas. That is why Duryodhan used to harbour doubts about them at all times and the same thing he wanted to convey in a concealed manner through the word अपर्याप्तं, meaning thereby that inspite of its being such a big army, it was insufficient to defeat its opposite number precisely because its general (Bhishmacharya) from his heart wished for the victory of its antagonists. In the second line of the above sloka also a similar equivocation is employed. The army of the Pandavas which is being marshalled by their own brother Bhim is sufficient in the sense that even though small, it is let by a devoted and brave general who is heart and soul dedicated to its victory against the army of the Kauravas. Although Duryodhan implied to suggest that ordinarily the army of the Pandavas was vulnerable because it was small and led by the gluttonous Bhim who was not able strategist.

The same equivocation he employs in the next sloka in order to clarify the above idea:—

अयनेषु च सर्वेषु यथाभागमवस्थिता : ।
भीष्ममेवाभिरक्षन्तु भवन्त : सर्व एव हि ॥

"Let all the generals of our army stand in their respective divisions and from the positions assigned to them, let all of them ably and methodically guard Bhishma." This in the first analysis implies that if the commander-in-chief falls down, the morale of the whole army suffers and they run helter skelter, and thus become unable to fight against the enemy. Therefore it is proper to say that the only duty of all the generals is to guard the commander-in chief Bhishmacharya against the attacks of the sloka whereby Duryodhan subtly indicates the questionable loyalty of Bhishma and asks the various generals to keep a sharp eye on the actions and movements of Bhishma with a view to preventing him from passing on any secrets to the enemy. By thus using an equi-vocal language. Duryodhan accomplished the double purpose of pleasing Bhishmacharya by praising him as well as of cautioning the rest of the generals to keep a close and vigilant watch on him.

Towards Peace

By
D. G. VINOD

(This is a First Instalment of World Peace Ideology, developed by **Jagad Guru Nyaya-Ratna Dr. D. G. Vinod,** who was unanimously appointed as World Peace Ambassador at the World Pacifists Conference of eighty nations in Tokyo (Japan) in 1954. He has toured the whole Globe, collecting data for his study and Thesis on Peace.—*Ed.*)

Peace is a positive process.

Its inner import is infinitely richer than mere war-less-ness.

Just as we have been *waging wars* since the dawn of history now we must learn to *wage peace.*

Spengler, after the first world war, and Toynbee, after the second, have convincingly shown us through their monumental study of world cultures that western civilization has become increasingly decadent, and has neared its complete collapse.

The Sun has certainly risen up in the East and India is evidently in the lead. This, however, is a Call for greater responsibility and not just a point of pride.

I do not subscribe to the view that Civilization is divisible, either racially or hemispherically. For Civilization itself there are no Eastern and Western, Northern and Southern quarters, and directions.

Civilization is one and indivisible.

If western civilization has neared a collapse, the eastern, too, has certainly shared in its decaying process.

We cannot afford to forget the fact that Man is indivisible; and, therefore, his civilization could not be otherwise.

In this shrunken world of to-day, we must learn to overcome the limitative sense of all frontiers cultural, national and geographical.

Civilizations tend to decay and collapse where they become separative and exclusive, imperialistic and arrogant.

War is a lengthened shadow of the inner conflicts of Man.

Peace is a removal of inner conflicts. It, however, does not mean that Peace is a total blank.

True Peace is a vibrant, dynamic state of self-conscious Being–Becoming, at once creative, meditative and activistic.

We have strayed away from the path of Peace since the advent of the vast-scale industrialization.

Man is thinned out into an empty nothing; to-day he is merely existing as a screw in the mighty machine of his own creation, and of his own total destruction. His self-identity has ceased to exist as a significant and operative force.

Thermonuclear weapons are the inevitable end-result of our lunatic search for power of destruction,—power and yet more power, to scrape out our neighbouring nations. What a monstrous travesty of Jesus' teaching—Love thy neighbour.

Incalculable power *from* the heart of atom—but power for *what*? To extinguish the whole human family?

Freedom *from* slavery and subordination—but freedom *for*

what ? freedom for spiritual decay, moral degradation, and physical self-destruction ?

To-day, our paranoic tendencies could be unmistakably identified and ascertained.

We seem to be working out the compulsions necessitated by some strange suicidal complex, latent in the Unconscious of the Homo—Sapiens.

Our minds need to be completely re-orientated.

Our thinking has to be re-conditioned.

Before we learn to do anything better we must learn to *think* better.

What Albert Schweitzer names as "Elemental thinking" is the science and art, to be cultivated by each one, and all of us. The Content of elemental thinking is four fold :–

Man's relation to the universe, the meaning of life, the nature of goodness, and a feeling of Reverence for Life.

Albert Schweitzer is one of the world's greatest living men of to-day. Indeed, he may be the greatest, according to quite a few thinkers and observers, in the west.

He has denied himself the dazzling glories of several careers as a philosopher, as an organist as a theologian, as a musicologist, and as an author.

In my brief interview with him at Bonn in Germany when he was there on a Lecture—Music tour, he gave a message for me and for all to whom I may happen to carry it :–"Watch your thoughts. Let them be nearest to Life itself. Modern sciences have abstracted themselves from Life but they will return to it, eventually."

Another Immortal, Albert Einstein emphasized the same idea in a different key. He told me at his home, in Princeton, in March 1953, "To change our minds, we must *contact* right type, higher type of minds and they are so very, very few. Contact alone can improve the quality of our mind. Right kind of books, could also change our *thoughts*. Your problem of world peace is indeed the problem of different kind of thinking. I had to leave the League of Nations. I could not *think along* with them. There I could not find any sincerity, either."

The concept of Viveka, in Indian Philosophy, as the major key to the Sadhana of self-realization, brings out in relief why thinking is such an essential activity in re-conditioning human life for higher attainments.

Viveka is discrimination, detecting the true from the false, the substance from the shadow.

"The principle of soul alone transcends the temporal process and therefore it is truly eternal. Everything other than the soul, the whole visible world of objects, is therefore, evanescent and untrue. To realize this truth with absolute certainty, is the nature and function of Viveka."

Shankaracharya has explained the concept of Viveka in his lucid manner, in his magnificent treatise on "Direct Experience of the Absolute."—अपरोक्ष अनुभूति.

The Elemental thinking, the Viveka, is a feature and function of the *whole* of man's being and personality. The cerebral movement alone is not enough. We must learn to think with our blood and bones.

Integral thinking could be possible if only our body and being are cleansed of all the gross elements. When we are *simple* and *pure* we can think right and straight; we can discriminate. Viveka will establish us in Peace and poise.

Saviour

By
DILIP KUMAR ROY

The boat is rocking...swaying... O my Pilot, where art thou ?
O Saviour Pilot ! where art thou?
I broke away from my dear moorings into the midstream now ?
O Saviour Pilot ! come come, now !
My life's long boat is small and frail !
How can she weather thunder and hail ?
When the waves around all dash; assailing her again and again ?
Oh, must I cry for thee in vain ?
How can I fight the winds that howl ?
The rain that hisses, clouds that growl?
Night is abroad and far thy Shore—I glimpse no trail of hope
And in blind gloom, behold, I grope.
Leave not thy helm of Grace, O Friend :
Nor turn away thy Face in the end :
Beyond the Jumna lead my bark to thine own city of bliss :
Oh, steer me home to thy Haven of peace !
Sings Mira : "Hark, O Pilot, I pray :
'Tis thou sustainest the world, they say :
Then how canst thou decline to save my boat at the mercy of Fate?
O come—before it is too late."
But nay : when thou art, how can I quail ?
With love's lamp lit, how can I wail ?
Rescue or doom me – I'll accept, Lord, only make me thine,
O everlasting comrade mine !

(Translated from Indira Devi's song, heard in Samadhi, by DILIP KUMAR ROY)

No: 112

Yogeshwar Aurobindo

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In the history of the world, some days get a special prominence, due to the great happenings of great events. The 15th of August is such a day. From times immortal this day had witnessed many great events; such as Mahasamadhi of Shri Ramakrishna Param Haunsa. The Assemption of Virgin Mary. On this same day Shri Aurobindo was born in Calcutta. He was the third son of Dr. Krishnadhan Ghosh and Swarnalata Devi. Bharat also became Independent on this day. Hence it will be very instructive to study the life and teachings of this Mahayogi.

His life is mainly divided into four parts. The first is the period from birth upto completing education i.e. 1872 to 1893. The second is from 1893 to 1905 when he was in service in Baroda. The third is the period of political leadership which extents from 1905 to 1910. The last but not the least important period is the period of Spiritual leadership - if the term can be at all be used i.e. from 1910 to 1950. In each walk of life he is shown like a bright luminous star and ultimately became a blazing sun shedding his kindly light on all the world. He stood second to nobody and nowhere. He has proved the proverb "Hero is a Hero at all points."

Shri Aurobind, since his birth, was a fruit of lively blending of East and West. His father Dr. Krishnadhan thought himself as fulfletched Europeon; a representative of west. His mother Swarnalata Devi had inherited all the condinal qualities of East from her father Rishi Rajnarayan Bose. Hence Dr. Krishnadhan wished

that all his sons must get only English education and so he put him first in a convent school and then sent him to England for education in 1879. He was entrusted with Mr. and Mrs. Drewett. Mr. Drewett was a Latin Scholar, so under his tutelage Aurobindo studied Bible, Shakespeare, Shelley, Keats etc. He learnt Latin very quickly and the headmaster of St. Paul's School was surprised with his precocity and began to teach him Greek. He mastered Greek, Latin and English at his school age. He was gentle, loving and never assertive or aggresive. He had a sudden urge of self sacrifice at that time. In 1887 he secured senior classical scholarship at King's College of £ 80/- per annum. In his college days he devoted himself to the study of French, Italian, German and Spanish. He also spent a great deal of time in composing poetry and his 'Heanba' was admired by Mr. Binyon. He won all prizes for Greek and Latin verse. He has thoroughly mastered the spirit of Europeon Languages. He passed with first class distinction, the First Part of Trips at Cambridge. He got the B. A. degree in two years. He also passed the open competative examination of Indian Civil Service, but as he had no intention to serve hence he willfully avoided to pass the riding test. He was destined to fulfil quite a different mission. In this period he had mastered English, French Italian, Greek, Latin and Spanish languages. He had given lectures in colleges wherein his incarnate patriotism was seen. He was the secretary of Indian majlis and a member of a revolutionary society known as 'Lotus and Dagger'. He had great admiration for Ireland and its hero Parnell.

The second part of his life begins with his acceptance of service at Sayaji Rao Gayakwad. This is a period from 1893 to 1905. This is a period of great preparation. First he served in Survey department and then in education department. He became ultimately the Vice Principal of Baroda College. For some time he served as a private secretary to Sayaji Rao. He had his first realisation of God when he got down at Appollo Bander. He learned of Indian culture and languages in his stay at Baroda. He

was now bent upon following his inner natural swabhava and swadharma. It was a relentless search after the very soul of things. He knew Indias poverty, misery and all the defects in Indian nature. His diagnosis of Indian slavery was quite different. His search was for the 'self' and for the self of selves; for the One and Indivisible Reality which provided all. His life, thus flowed in double current. This quest of his was not merely intellectual. It was a search of Nara (son of man) for the Narayan. These thirteen years are full of many activities, but its main current was Spiritual Sadhana to omit them from his life means to miss the very essence of his being.

He contributed articles to a Marathi Journal of Poona "Indu Prakash" and one Bengali weekly "Dharma". Then he mastered Sanskrit and began to study Gita and Upanishads, which served as guides to his spiritual sadhan. He also mastered Sanskrit poets such as Kalidas, Bhavamuti etc. He also got himself acquainted with Gujarathi and Marathi. His articles in Indu Prakash were published under the title 'New Lamps of Old'. In them he laid stress on self help, security strength and character. He condemned the moderate leadership. These articles were a fiery patriotic outburst. Another set of articles in 1894 on Tilak, Bainchim, दव्यानद reflects his thoughts on great personalities. In 1901 he was married to Mrinalini, daughter of Bhupalchandra. She rarely stayed with her husband. His other personal friends were Mr. Deshpande, Jadhav and Kosalkarr His married life ended in 1910 when he went to Pondichery. The most important event in his stay at Baroda was his grounding in spirituality and yoga. The influence of Ramakrishna and Vivekanand was very great. In Ramakrishna he found solid gold, naked spirituality shorn of all intellectual embellishment. His friend Mr. K. Deshpande had first urged him to take up to yoga ; but he could not find a suitable Guru. He had taken up to Pranayam. His yoga sadhana started with contemplation and Pranayam since 1904. In 1907 he met Shri Lele who gave him initiation in Yoga. Mr. Lele was surprised to see Aurobind attaining complete calm of mind within three days. He then asked him to follow

the teachings of his inner-self. No Guru's help was necessary after that. These thirteen years laid the foundation of every thing in Aurobindo's life which was manifested in his after life. He was acquainted with rich heritage of East and West. His literary test became fixed. His political conviction became stronger. His patriotism found deeper base in spirituality and his spirituality became a stern fact of his conscious life ; and no longer remained an empty longing. To get experience of the spirituality he took to the practice of yoga. This ends the second part.

Lord Curzon declared the partition of Bengal in 1905. Prior to that his brother Barindra had seen Aurobindo and had kept him in touch with the situation in Bengal. Aurobindo's theory of Patriotism was different from others. He held India as the mother in the form of Kali. His patriotism was not based on political or economic motives. He had no aggressive type of nationalism that hankers after conquest. His patriotism was religious in essence and spiritual in contents. Even though this period extends from 1905 to 1910 it is extremely packed up with various sorts of activities. This can very well be named as political career of his life. In those days Lal, Bal and Pal were the three political lumenaries on the Indian horizon ; and Partition of Bengal was the cause of revolutionary movement in Bengal. Shri Aurobindo became the uncrowned prince of the Bengal youths. Mr. Sakharam Ganesh Devskar first used the world swarajya in his book Deshar Katha ; which was incorporated in 1906 in congress resolution for Independences Japanese Victory over Russia in 1904/05 declared to the world that oriental nations defeat big powers in the West. There was very great agitation against partition. Even though congress was an all India organisation did not speaking against Government poling, even though partition of Bengal has come as a shock to them. The extremist element was growing under the leadership of Shri Aurobindo in Bengal and elsewhere. The congress, in 1906 had to adopt the fourfold extremist programme which was self government, national education, swadeshi and boycott. Still Aurobindo was working in incognito but circumstances

forced him and made them both de jure and de facto leader of awakened Bengal and militant India. The next four years were the briefest of his political leadership. He was writing revolutionary articles in Yugantar and Bande Mataram. Those articles of his show how correct his future vision was. In one article Theory of Independence he has almost forcasted the partition of India, if Hindus and Muslims did not behave like brothers of the same house. But the Muslims threw away his advice and Hindus in an attempt of satisfying the hungry wolf gave way to their Hitlerian demands which ended in Pakistan. Aurobindo was twice prosecuted for sedition, but was acquitted in both of them. A third attempt was made in 1908 in Muzafarpur outrage and Maniktola bomb case. In all thirty-four persons were arrested. Aurobindo had to suffer jail for an year. He passed the time in meditation and reading Gita and Upanishad. In Jail he was face to face with God and he had an experience of Vasudev Jagat sarvam (वासुदेव जगर्त्तव) i. e. all pervading existence of God. This turned his mind completely from politics. Prior to this he had attended Surat congress and was painted by many as the future leader of the whole of India. He then travelled along with Mr. Tilak throughout Maharastra and made extensive propaganda for new four-fold programmes. There are still some people living in Poona who have heard him at that time. Mr. C. R. Das conducted the case on his behalf and it is said that Lord Krishna gave him instructions for the case. His last speech to the court was memorable. "Long after he is dead and gone his words will be echoed and echoed not only in India but across distant Seas and Lands." Today it has become a settled fact, He was fully acquitted in the case but after his stepping out he found the picture of Bengal completely changed and hence he determined to follow the dictates of his mind and thus ended the most active period of his political career and leadership.

The last but not the least important period begins from 1910 to the end of his life. It is the longest of all. Still it has many stages in it. He went to Pondicherry on 10 April 1910. Since then up to 1914 till the advent of Arya he was doing his sadhana and

giving discourses to a few of his disciples. From 1914 to 1920 he was working mainly for Arya which has become the seed bed of all his writings. Life Divine, Synthesis of Yoga, The Ideal Human Unity, The Human Cycle, Savitri and many other poems were written during these six years. All this while, he was living mainly in the inner world probing its mysteries and measuring the depths of consciousness. What mattered to him was the spirit; the essence. In 1920 the prcsent Mother i. e. Mira Richard came to Pondichery to live permenantly at the feet of her Guru Shri Aurobindo. The next six years were spent by them in intense sadhana and since 1926 Aurdbindo went into complete seclusion and handed over the charge of the Ashram to Mother who since then has flowered it into a living garden, in which there are different types of flowers and groves etc. It has today become an Inter National Cultural Centre. Since 1926 upto 1936 nearly for ten years he had kept contact with his disciples through his letters in which he has explained and repeatedly explained the whole of his philosophy. There are today six volumes of his letters. Most of them are addressed to his disciple son Mr. D. K. Roy whose poems are appearing in Ramtarang. On 24th Nov. 1926 Aurobindo got Siddhi and it is since then celebrated as a Darashan day.

His philosophy was based on intentive experience and the object of his writings was to convey to the reader that experience. He had no interest in intellectual things and hence Ashram has become a happy home of sincere sadhakas and not a gymnatism of intellectuals. The crux of his philosophy is his Integral Yoga and the idea of supramental consciousness. We will consider these two separately. In India yoga in its bare outline is as old as Rigveda; but later on Patanjali is acknowledged by all as the propounder of yoga by his treatis on yoga. In the Gita, different types of yogas such as Jnana, Karma, Raja and Bhakti are considered. There is Hatayoga and others also. In ancient times people or Rushis use to think mind as the medium by which the ultimate end can be achieved or by going beyond it. Brahma may be seen. They were not sure as to what exactly is the sphere

beyond mind. But Shri Aurobindo by his intense sadhana has experienced the stages that lay between mind and supermind they are higher mind, Intuitive mind, overmind and supermind etc. From the very beginning he was sure that as mind was evolved from Animal world to Human world ; in the same way there must be an intervening stage between man to Divine. He termed it as supermind or truth consciousness. He tried his best to bring down this supermental state to earth consciousness and it is believed by many that in Ashram today the descent of supermental has come and it is working there. Aurobindo has taken everything that is good of the former yogas ; for example from Hatayoga he has taken the system of training the body i. e. discipline; from Bhakti yoga – surrender etc. The three cardinal basic principles of his Integral yoga are aspiration, Rejection and Surrender. These are very elaborately and lucidly explained by Gurudev in his small books such as Light of yoga and basis of yoga. By practicing these the ascent of your mind is achieved and you begin to travel on the path of supermind. At every step you feel the descent of Lords grace and you must try to make use of it for rising to a higher stage of consciousness. There are four stages of consciousness Jagrati, Swapna, Sushupti Turya. In his sadhana Aurobind has done pioneer work in diving deep into the inconscience and seeking every nook and corner of your heart. His treatment of this subject is met with particularly in his Mognum pas Savitri and also in his Synthesis of yoga. The other three stages of his yoga are Individual, Universal and Transcendent. In ancient times individual attempts for Yoga Siddhi were made ; Some have tried for Universe but none of them or few had ever reached the stage transcendental aspect. This is the speciality of Shri Aurobindo's Yoga. Those who are fond of this should read his original book for more and more knowledge. His idea of supermind is quite modern and he has many times explained that unless this supermental consciousness has become the basis of cur daily life the present problems of the world will never be solved. A new race will be born and a new world will be created where the supermind

will work as in present day mind is working in human world. Then and then only there will be Divine Life. His ideal was transformation of outer nature, and perfection as perfect as it can be. Hence he was against all escapism from worldliness. He wanted a full-blooded life but a life of a yoga.

Aurobindo left for posterity a philosophy of Integral Yoga and its whole teachings. He cut a path to it and trod it himself. It is now a bitten track. Philosophy for him was not merely an intellectual past time but a direct experience of truth by the whole being. His teachings is that spirit is neither remote or away from us ; but we live in midst of it. There is no doubt that the mind thinks, vital craves, but the soul feels and knows the Divine; for each one is a spark of the Divine. His work Life Divine is the goldmine of his philosophy and the Synthesis of Yoga leads us on to the path of his teaching. Savitri is in a class by itself. His philosophy is based on evolution and is fully aware of the latest evolutionary trends. It is a beautiful blending of East and West. His speciality lies in experiment on yoga; the technique of developing humanity. Since life is dynamic, a philosophy of life must also be dynamic. It must fulfil the need of the old and satisfy the demand of present.

This is in short the life of Shri Aurobindo which sheds the Divine beacon light on the world.

Rationale of Action

By
A SADHAKA

The acceptance of life entails an acceptance and a flexible gospel of action. A partial and provisional acceptance may and does hedge itself in by a rigid cult and covenants exclusively on the purfication and liberation of the individul soul. Action has then only a personal and preparatory utility. On the other hand, a full and ungrudging acceptance eventually culminates in a perennial outflow from the depths, gods "expiring" us without "for the practice of love and good works." Action has then a general and expressional utility. In the first case action is more or less an education in selflessness and detachment. It dissolves some of the hard knots of ego and helps a widening of consciousness. In proportion as one progresses and becomes tranquil and profound, action diminishes in volume and is often reduced to a bare minimum. This is a path usually followed by those who strive for personal salvation and are impatient of anything that threatenes to deter or delay their nostalgic retreat. But modern culture with its pronounced bias towards universality tends, however, to discredit this selfish eagerness for personal liberation. Its insistence on life and its manifold unity undermines the very foundation of this life shunning tendency and neutralises its unmanning influence on society.

In the second case action is done, first, as a means of Selfpurification and next, as a means of expressing the universal love and peace and purity which grow in the inner being as result of spiritual progress. This is the ideal most widely accepted–God within and His service without or the freedom of the soul within and its healing and delivering touch without.

This ideal of spiritual service of the cult of conscerated and compassionate action has such an undeniable sauctily and sublimity about it that we feel both to analyse it in order to arrive at its rationale and an estimate of the range of its possibilities. Even the most acute thinkers seem to find in it, a promise of the highest spiritual perfection, possible to man on earth. Our deepest reverence and gratitude go to the man who communes with the Spirit in silence and moves among his brother men as an angel of love and tenderness, bringing hope and solace to mortal suffering. But if we go very deep behind the bright surface of this spiritual benevolence, we shall find that such a man is usually spiritual within and ethical without: his actions proceed not from the authentic will of his soul or from the Will of the Divine within him but from the purified parts of his nature. There is always, in however small a degree, an undetected, because unanalysed, mixture of the various elements of the human personality, an intercrossing of light and shade, and hardly even a fully satisfying, finality and a free and sovereign functioning of spiritual energies in his acts of disinterested beneficence. There is often a slight wobble of hesitancy or an evanescent ripple of regret, as if the ethical mind though basking in the sun of the spirit, had yet some grey, wooly clouds flitting over it and obscuring its sight. The inner movement may be perfect, but its transmission to the outer nature is partially blocked and diminished, even distorted, by the meagreness and mental acreetions of the passage. Not for him the clear vision, the set drive of the Force, the unerring choice of the means and the right hitting of the target whatever it may be. He discovers if he is very scrupulous and searching, that even the most self-denying actions of philonthropy leave the sense of a want, a defect, an inadequacy somewhere, a fully short, and to that extent a failure. Cannot the most soul-satisfying action; action that is a spontaneous out-welling of energy and intrinsically free from any uneasy reaction, spring from an unimpeachable benevolence? Is not ethical perfection a guarantee of the purity and potency of an action? Is not philonthropy the highest form of human action? To resolve these doubts let us go to the root of action and its ultimate rationale.

In essence an action is a movement of the Universal Force individualised in a human being and directed towards a particular object. Now the ultimate truth of Existence being the Supreme Being, the all containing and all constituting One, the direct and authentic movement of His Force is the real action, and the fulfilment of His Will the real rationale and objective of action; and man being essentially one with the Supreme Being, it is only the movement of the Supreme's Force and the fulfilment of His Cosmic Will in him that can satisfy his whole being and appear as the only rationale of all action. It is for this reason that even his best ethical actions fail to give him full satisfaction and trail a dull discontent.

But now what is the action कर्तव्यकर्म ? It is very difficult to say. गहना कर्मनो गतिः ।।किं कर्मकिम कमेति कव्ययोप्यत्र मोहिताः ।। most people would translate कर्तव्यकर्म by the word and idea, duty, if asked to define they would say, it is the right and moral action, what people understand by right and morality, what you yourself under-stand conscientiously to be right or else what the good of society, the nation or mankind demands of you. But the man who remains bound by these personal or social ideas of duty, necessary as they are for the ignorant to restrain and tame their clamorous desires or their personal egoisn, will be indeed what is called a good man but he will never attain to the fulfilment of his being and nature. He will only replace the desire for one kind of fruit by the desire for another kind; he will strive, even more passionately perhaps, for these higher results and be more bitterly grieved by not attaining them. There is no passion so terrible as the passion of the altruist, no egoism so hard to shake as the fixed egoism of virtue, precisely because it is justified in its own eyes and justified in the sight of men and cannot see the necessity for yielding to a higher law. Even if there is no grieving over the results, there will be the labour and strife of the rajasik karta, struggling, and fighting, getting eager, and getting exhausted.

The tendency of the modern mind with regard to works or

action is to subordinate its elements of knowledge and devotion. All works have to culminate in knowledge i. e. in spiritual realisation and quietude, motived by devotion i.e. a conscious surrender of one's who self first into the hands and then into the being of the supreme and not at all of works as they are understood by the modern mind not an action dictated by egoistic and altruistic, by personal social, humanitarian motives, principles, ideals. People make their works a gospel of human action, the ideal of disinterested performance of social duties. The true action is not a human but a divine action; not the performance of social duties, but the abandonment of all other standards of duty or conduct for a selfless performance of the divine will working through our nature; not social service but the action of the Best, the Godpossessed, the Mastermen done impersonally for the sake of the world and as a sacrifice to him who stands behind man and nature.

Now Gita is an authority on works but it is not a gospel of practical ethics, but of the spiritual life. The modern Europeanised mind has replaced by or transmited into a practical idealism and social, patriotic and philanthropic devotion. It has got rid of god and created in His place man as its deity and society as its visible idol. At its best it is practical, ethical social, pragmatic, altruistic, humanitarian. All these things are good and needed at the present day, are part of the divine will.

RAM-WANI.

The following is a galaxy of very precious pearly thoughts which are thrown out as spot-lights for men of the world. Every reader should try his level best to understand and experience at least one of them and try to put the teaching of the thought into his daily life. —Editors.

By
SWAMI RAM
Ludhiana.

Prayer makes the heart healthy, fearless and calm; hence to transform our life into a Prayer is the straight path to achieve God.

x x x x

The Holy company, Good-book, Good thought and Religious Life are the four seed-beds of prosperous life; if they are followed and taken in as a regular medicine, all sorts of diseases and sorrows in life are very easily destroyed.

x x x x

The value of Karma lies in its latent sentiment; therefore those who wish to perform great deeds must always harbour very high sentiments. Complete surrender to the Lord is very laudable and hence to surrender all our actions at the fact of Lord is the only way to salvation.

x x x x

It is not a good sign of a wise-man's intelligence, to be and to make oneself and all his friends uneasy and to grumble evey day with small difficulties which arise to influence his actions. If one makes the best use of the present with full care and caution and does his every day actions with a heart full of Calm and Divine memory then all the difficulties are transformed into best opportunities.

x x x x

This world is like an all-round and deep dome of temple. In it whatever term you will utter, its echo, or its material effect or the term will, in the end, surely reach you. For this purpope, always make use of true, simple, gentle and sweet language. By the right use of your tongue you will be a friend of all people in the world.

x x x x

A will to power is a virtue (पुण्य) or religious deed and a will to weekness is sin. The Soul-Power is mother to all varieties of strength. Hence one must always attempt to achieve Soul Power. That is the greatest of all virtues.

x x x x

Do not spend your time in useless chitchating or love-mongering. Consider it more precious than pearls and diamonds ; and cultivate the habit of repeating the Lords' name with each breath of yours. The Lords' name will always crown your life with success. Only with this weapon with you, you can conquor time.

x x x x

Self-forgetfulness or God-forgetting is death, and self-rememberance or Lords' memory is life.

x x x x

One who has nothing to hide either in self or in the world outside is really a pious man, and the perfect fearlessness and Lord's everlasting bliss find place in his heart.

x x x x

To eat food and drink is for myself; I am not for those things. One must keep a vigilant eye on the fact that food does not eat you.

x x x x

The circumstances, born of your pre-birth deed may be very strange and difficult to suffer; endure them calmly; and without bothering your neighbours, and surrendering all to the Lord make your every day actions as instruments of sadhana and prayer. By this you can fulfil the mission in one life which generally requires ten lives.

x x x x

A heart without valour and courage (पुरुषार्थ) and which is always held by doubts will never get peace or happiness and joy.

x x x x

The only key to success is iron-determination, self confidence, courage, enthusiasm and a relentless attempt to fight out with caution every difficulty.

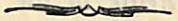
x x x x

Religion is based upon pious conduct and right thought. Therefore it is quite essential for a religious man to be of pious conduct and to possess right thought. Power, peace and bliss cohabit religion.

(To be continued.)

x x x x

CONCENTRATED WISDOM



1. To work for the Divine is to pray with the body and the work done in the true spirit is meditation.

2. Sincerity is the key of divine doors. A greater power is sincerity, a greatest power of all is Grace.

3. A quiet mind and a quiet vital are the first conditions of success in Sadhana.

4. Be quiet and gather strength and force not only to do work but also, chiefly to achieve the transformation.

5. Equanimity is the essential condition of union and communion with the Divine.

6. Always you must remain calm, untouched and unmoved. Keep a cheerful mind and a peaceful heart. The Yogi's strength lies there.

7. Faith is something which one has before proof or knowledge and it helps you to arrive at knowledge or experience.